UNITARIAN MONTHLY

No. 211. (Vol. XVIII—4). APRIL, 1921. ONE PENNY.

A GOOD UNITARIAN MOTTO.

TENNYSON was not an avowed Unitarian, but his opening verses of "In Memoriam" contain some lines that constitute a good definition of Unitarian doctrine and aim:

"One God, one law, one Element
And one far-off divine Event
To which the whole creation moves".

(1) "One God"—is the divine Unity in one person the heavenly Father who is the only Creator of all things and the only true object of worship—as Jesus declared—"The true worshippers shall worship the Father," and "When ye pray, say, Our Father." (2) "One Law,"—the divine righteousness—the same law for God and man. Perfect obedience to that and that alone makes man Godlike. The fulfilment of that gives to man the realization of his highest possibilities, the noblest character individually and a perfect society collectively. (3) "One Element"—the divine nature, the same in God and man; God is the Father of all men because he has made them out of his own nature, capable of becoming like himself, thinking His thoughts and being fellow-labourers with Him in the working out of His purposes. The divine nature is in man; it is his own, and even one Godlike man is proof of it. (4) "One far-off divine to which the whole creation moves,"—the realization of the kingdom of heaven for all. This it is for which all men are created and constituted. It is the ultimate destiny of every human soul. So understood and interpreted the words express very truly the Unitarian doctrines of the Unity of God, the Unity of of Man, and of Man with God, and universal salvation which is thus so plainly implied.

M.B.

Notes and News.

PLEASE NOTE: The Editor's full Postal address is now 470, NARBOROUGH ROAD, BRAUNSTONE, LEICESTER. Unless "Braunstone" is included in addressing correspondence there is a delay of a day in delivery.

We are glad to see that the Rev. J. H. Weatherall, M.A., of the Essex (Unitarian) Church, Kensington, London, has accepted an invitation to be the Anniversary preacher for the American Unitarian Association in Boston, Mass., in the last week in May.

Rev. C. M. Wright, M.A., of our Ancient Chapel, Toxteth, Liverpool, Secretary of the National Unitarian Conference, has been on a voyage to recover from illness; Rev. Dendy Agate, B.A., has meanwhile attended to the duties of Conference Secretaryship.

The Burnley Trafalgar Street Unitarian Jubilee celebrations have been very successful. A record in collections was made during the week-end of February 20th, amounting to £118, Rev. W. G. Tarrant, B.A., being the preacher.

The Rev. C. Biggins, recently settled at the Wandsworth Unitarian Church, and newly appointed Secretary of the Sunday School Association, Essex Hall, has been ill and had to undergo an operation in hospital, and is doing well.

The Newport, I.W., Congregation reports considerable progress and a roll of 100 members.

The Northampton Free Church Council, by 22 to 15 votes, has declined to admit the Unitarians to its membership.

In February was the centenary of the birth of George Dawson, who was a great religious force in Birmingham as minister of the Church of the Saviour.

The 34th Annual Conference of the Unitarian Churches of the Khasi Hills, India, held recently was the strongest Conference of the Union since 1905.

The Stockton Unitarian Church has made a presentation of a cheque to Mr. Orlando E. Heys, in recognition of his 60 years' connection with the choir, about half that period its conductor; also a presentation to his son, Mr. Edwin T. Heys, to mark his 26 years' services as organist. In response, Mr. Orlando Heys related some very interesting and amusing reminiscences of his long connection with the church.

The Rev. H. McLachlan, M.A., D.D., has been appointed Principal of the Unitarian Home Missionary College, Manchester, in succession to the Rev. Dr. Mellone, resigned. Dr. McLachlan is the first principal who was himself formerly one of the students at this College.

A War Memorial tablet has been unveiled in the Great Meeting Chapel, Hinckley.

Mr. E. A. Wilson, Secretary Laymen's League, has been visiting and addressing various districts pushing this very important movement, and a large enrolment of members is anticipated before the annual meeting in Whit week.

At the Halliwell Road Unitarian Church, Bolton the recent annual meeting reported a healthy condition and good progress; and the Bootle Unitarian Church reports encouraging attendances and various successful social activities.

The London Unitarian Sunday School Society Annual Meeting has reported an increase of 264 scholars in its schools.

The Pendleton Unitarian Church has raised £226 by an Arts and Crafts Exhibition and Sale of Work, towards clearing off a deficit of £300.

Mr. Alfred Treadway White, of Brooklyn, New York, who died recently, widely known as a great housing reformer is providing cheap and good dwellings for the poor, was a member of the Unitarian body.

At the Annual Meeting of the Congregation of Park Lane Chapel, Wigan, it was reported that there had been an increase of 21 on the roll of members, that there was a financial balance of £19 in hand, that the past year had been very successful in good congregations and in activities for a building fund and School repair fund.

Mrs. W. Blake Odgers has been made a magistrate for Middlesex.

There has been "A Milestone Meeting" at the Plymouth Unitarian Church to celebrate the 9th anniversary of the settlement of Rev. W. H. Burgess, M.A., Minister.

A Bazaar at Dob Lane, Failsworth, has realised £1,353 as an effort to raise £1,000 for a Peace Memorial Fund.

The Anniversary and Annual Meeting of the Belfast Domestic Mission were held March 6—7, when the work of the missionary, Mr. J. Harold Smith, was highly appreciated. His uncle, Rev. H. Bodell Smith, conducted Anniversary Services at the First Church on Sunday morning, at the Mission in the afternoon, at All Souls' Church in the evening, and addressed the Annual Meeting on Monday.

The Annual Meeting of the Liverpool District Association at Wallasey, March 11th, expresses the opinion that "intensive culture" is more important than diffusive missionary activity, and that the great need is to strengthen the churches already existing.

The Annual Meeting of the Midland Christian Union, March 14th, at Birmingham, reported that the Newhall Hill Church, Handsworth, has become self-supporting and no longer requires a grant from the Union, and that six more of the Associated Churches have increased their ministers' stipends.

BLEST BE THE LIGHT.

BLEST be the light that shows the way,
And blest be the way the light has shown;
We welcome now the brighter day,
And every faithless fear disown.

A tyrant God,—the soul's despair,—
No more beclouds our earthly lives;
The heavens are wide, and room is there
For every soul that upward strives.

In love to God and love to man
Our simple creed finds ample scope;
Secure in God's unerring plan,
We walk by faith, are saved by hope.

Then vanish spectres of the night,
That once enthralled the darkened soul:
Our watchword be the inward light,
The onward march, the endless goal.

F. H. Hedge.

The Victory of Ideas

By Rev. LEONARD A. PARK.

If you throw into prison the holder of an idea, you still leave outside his idea and theory! And if you deport the agitator, you still leave behind him the agitating idea! Surely, for democracy, force is a rusty weapon. Its shining weapons are justice, good laws, education and training in citizenship. Notice also, how this fallacy of force has been manifest in the history of religion.

It has been a tragic story how men have tried to convert other men to good and bring in the kingdom of God by the compulsions of law and force. And so their familiar tools have been the rack and irons and fire and the armed powers of the State. As though it were possible to control and shape such impalpable spiritual things as beliefs with any carnal weapons! You may compel a man to say he believes, but you cannot compel him to believe! You may force him to accept a creed or religion with his lips, but not with his heart. The rack made Galileo recant the fact that the earth moves. Nevertheless, the fact remained. You may put dynamite under a principle, but the only thing that explodes is the dynamite: the principle remains untouched. You may thrust the thirsty sword through a great ideal, but after the sword is rusty and bent you shall find the ideal living on. You may hang some truth to the cannon's mouth to blow it into nothingness, but after the smoke and noise have died away the truth will still be there, triumphant and effulgent. No, force may drive machines with its energy and blast mountains with its dynamic, but in the realm of ideas and in the realm of the spiritual, it is weak and futile. Not once but many times have the weak things of the world put to shame the things which are strong.

Both guns and swords are strong, no doubt,
And so are tongue and pen,
And so are sheaves of good bank notes
To sway the souls of men.

But guns and swords and gold and thought,
Tho' mighty in their sphere,
Are sometimes feebler than a smile.
And poorer than a tear.

We are living in the Iron Age, when metallic forces seem to reign on every hand. Everywhere we see power and energy, conquering waves, driving ships and trains and the myriad wheels of industry. But while all these elements of power are to be used, they are not to be worshipped! For they shall all rot and rust and waste with the effusions of Time. But the great ideas of your minds, the noble ideals of your souls, your hearts' faith in better and godlier things—these shall live when all else has passed away.

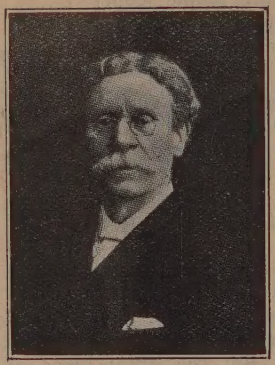
THE DUTY OF UNITARIANS.

Question: What constitutes the business of being a Unitarian Answer: To be cordial, unselfish, modest, democratic, open-minded, generous to all good works as the purse can afford, sympathetic; but loyal first to our own.

The questions which every Unitarian should be asking of himself are such as these: "How much am I doing to hold up the hands of the brave and loyal representatives of the faith I profess?" "Am I sacrificing the least of my luxuries in order that some of my fellow-citizens may know of a pure, simple, and cheerful religion?" "Ought I to be satisfied with slipping the loose change in my pocket into the collection plate, or shall I not get out my cheque book and send a substantial subscription to headquarters?" "Are there not some securities down in my safe-deposit box that might be doing some good work for this cause instead of rolling up interest?" "Why does this splendid work have to get along with such meagre resources?" "If I took hold in a really big way and got my neighbours in our church to do the same, couldn't we lift the whole business to larger efficiency?"

Our Unitarian faith places us at the pivotal point of opportunity and influence in this crisis of the world's history. It is for us to arrest the mad plunge towards atheism on the one hand, and the servile and hypocritical acquiesence in professional ecclesiasticism on the other. If democracy in government becomes ascendant there must be a rational and modern democracy in religion to accompany it. The two are inseparable. A democratic state demands a democratic church. If there is no democratic church at hand to justify democracy in the eternal order of things, a wild and brutal atheism becomes rampant and all ethical safeguards are overthrown.

Rev. Thomas Lloyd Jones.



The late Rev. T. Lloyd Jones was for many years the able, much-beloved, and efficient minister of the Mill Street Domestic Mission, Toxteth, Liverpool (1883-1917).

On February 16th a mural tablet was unveiled in the Mission Chapel to his memory, also a beautiful pulpit presented by Mrs. Lloyd Jones. On the same occasion a newly framed memorial to the late Rev. John Hamilton Thom was on view, and a newly constructed organ the gift of Mr. Richard Robinson, as a thank offering, was inaugurated.

On the pulpit is a carved Welsh dragon, and on two panels on the sides are the words:

"SACRED TO THE MEMORY OF THOMAS LLOYD JONES, MINISTER OF THE MISSION 1883—1917. IN LOVNG REMEMBRANCE OF HIM THIS PULPIT WAS GIVEN BY HIS WIFE, GERTRUDE."

and—

"THE FRUIT OF THE SPIRIT IS LOVE, JOY, PEACE."

On the reconstructed organ a table has been placed bearing the inscription:

"THIS ORGAN, originally erected by subscription in 1892, has been renewed and added to by RICHARD ROBINSON as a thank-offering for opportunities of active service in connection with this Mission granted to him, and to FREDERICK ROBINSON who has been for 37 years the organist for the Sunday and Wednesday Evening Services. February, 1921."

"A DAY IN THY COURTS IS BETTER THAN A THOUSAND."

At the unveiling the company included representatives of prominent Liverpool Unitarian families, Rathbones, Holts, Melly's, Jones's, Rawlinses, Coventrys, Robinsons, etc.

The friends of the Mill Street Mission are warmly congratulated on these affectionate manifestations of devotion to its work. By the courtesy of the Rev. J. C. Ballantyne, the portrait of the late Rev. T. Lloyd Jones is reproduced here for our readers.

Unitarian Ideas.

By the Rev. WILLIAM C. HALL, M.A.

4.—JESUS, THE EXAMPLE OF HUMAN LIFE.

IT is sometimes said of Unitarians that they believe that Jesus was a "mere" man, and occasionally they contradict the statement and say that they believe he was a "perfect" man. I shall discard these two adjectives, for the simple reason that they are meaningless in this connection: it is impossible to define them.

What Unitarians do believe is that they see in Jesus the kind of life they ought to live, and in his teaching the kind of truth they ought to be establishing in the world.

Let us take the second idea first. It is commonly said that the teaching of Jesus, particularly as it is concentrated in the Sermon on the Mount, cannot be practised to-day, that business men would rapidly become bankrupt if they ventured to apply it to their trades—and heaven only knows what else would happen. But we have seen in recent years what actually does happen in the world when it is not practised and the business of men and nations is run on non-Christian lines, when worldly wisdom is trusted and the spiritual wisdom of Jesus is disregarded.

But Unitarianism, whilst making the Sermon on the Mount the basis of personal and social ethical teaching, lays even greater stress upon the necessity of endeavouring to attain unto the spirit of the life that was in Jesus. They see in Jesus not "a" good man but "the" good man, into whom the Spirit of God was more abundantly poured than into any other. But, they contend that the life that was in Jesus can be attained unto by all: that Jesus is not an impossible example, but one which it is the duty of all to endeavour to emulate and repeat.

Christianity, when forced from the dogmas that separate Jesus from his fellows, gives the world the highest example of human life, not for men piously to reverence at a long distance, but intimately to love, and, loving, to live out amidst the world's work.

UNITARIANISM STANDS FOR THEOLOGICAL FREEDOM.

UNITARIANISM is the result of intellectual liberty, the exercise of freedom of thought and free inquiry.

In the exercise of this freedom, bondage to fixed and final creeds has been rejected, in the conviction that—"the Lord hath yet more light and truth to break forth from His word," and in agreement with the saying of Jesus: "Why even of your selves judge ye not what is right."

But Unitarians do not set up freedom as an end in itself; they do not make a fetish of it ; they regard it and use it as A MEANS to an end,—the discovery of Truth. Truth is greater than all the attainments of human knowledge. The discoveries so far achieved are only as a few shells picked up on the shores of the vast ocean of reality, waiting to be known.

By refusing to remain imprisoned in the past,—in the human creeds fashioned by men in bygone times,—and welcoming all the light of each new day, more truth has been found about God and man and the meaning of life, and a nobler conception of Religion and human destiny.

In such freedom Unitarians have arrived at certain definite doctrines by which they are known. These doctrines describe their present theological position; but they hold themselves free to improve upon them according as new light may guide.

This use of intellectual and theological freedom leads to more unity, more agreement to fuller recognition of the wonderful unity of life, to more fervent admiration of the Infinite Power or Unity that makes the whole Universe One.

Thus it is that Unitarianism has within itself a permanence that is imperishable and indestructible amid all the changes of time and the decay of unreasonable dogmas and creeds, having a definite message of Good News for the day that is now, and room to take to itself any larger faith, for the inspiration of the day that is to come.

The Story of Charles Lamb.

CHARLES LAMB is one of the great names in English literature. He was the son of Unitarian parents and prided himself on being a "One God-ite." Born in 1775, he died aged 59 in the year 1834. He was educated at the Blue Coat School of Christ's Hospital, London, and became a clerk in the Accountant's Office of the East India Company. He read much, and gave himself to literary work in his spare hours.

His parents were very poor. The aged father was living on a pension and his mother was a bedridden invalid. Charles devoted his earnings to their support and much of his leisure time to their comfort. An elder brother who lived apart in selfish ease contributed scarcely anything to the maintenance of the home. But the sister Mary took in needlework and helped beyond her strength. She had a mental breakdown, and suddenly going mad, she seized a carving knife and rushed at an apprentice who had irritated her. Mrs. Lamb lying helpless, shrieked with alarm, and in her insane passion Mary plunged the knife into her mother's breast, also wounded her father and an aunt who lived with them. Charles took the knife from his sister, but the mother was killed, and Mary was sent to an asylum.

Mary recovered, but as it was feared that her insanity would return, the elder brother said she must remain permanently in the asylum. Charles could not agree to this for lunatic asylums were terrible places in those days, and Charles decided to become responsible for her and took her back home. He devoted his life to her and she outlived him. The father and aunt died and Charles had the sole charge of his sister. The two engaged in literary work. They became the joint authors of Lamb's "Tales from Shakespeare," and Charles wrote the "Essays of Elia," and other sketches and compositions. But Mary had mental lapses from time to time and a straight jacket had always to be kept in readiness for emergencies. She knew when the insane fits were coming on and warned her brother in time, and the two would walk grief-stricken, hand in hand to the asylum where Mary stayed till the attack had passed. What a pathetic picture of heroic devotion and brotherly affection! That Charles Lamb should, under such conditions, become a famous writer shows how human nature can rise above suffering and be master of circumstances. Notwithstanding all the trouble and trial Charles Lamb was a cheerful and sunny soul, and his wit and humour are shown in his writings and are known to all the world. His heroic life of self-denial commands the admiration of all who know his story.

(These particulars are culled mainly from Rev. A. Golland's "New Book of Heroes.")

"Each man's life
The outcome of his former living;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss."

For the Children.

By Rev. H. FISHER SHORT.

A PARABLE IN A PUBLIC-HOUSE.

(Continued).

If you always speak the truth ;—
If you always keep your word ;
If you never dodge the task you ought to do :
Something else you will achieve,—
You will win a decent name,
And folk will have full confidence in you.

" But, Mother," Jack protested " how can that be? I shall never go to smelly public-houses."

" And I have signed the pledge, Mother," added Susie, rather injured.

" Yes dear," smiled Mother, " and I know you will keep it."

" Why, then, should the picture have a message for us?" persisted Jack, warmly.

" Silly kids!" grinned Jim ; " why, the thing fairly shouts at you."

Ignoring their big brother's interference, the children fixed enquiring eyes on Mother.

" Jim is right," she said, " the picture does speak plainly, only the ears of your minds are not yet sharp enough to catch the message."

" That's funny, Mother," exclaimed Jack.

" Then, tell us the message, Mother," pleaded Susie.

" You tell them, Daddie," said Mother.

" What Mother meant just now was that though the message, as Jim said, shouts at you, you are not quite old enough to understand."

" Yes, yes, Dad ; but the message," urged Jack.

" Well, look at the motto : ' Poor Trust is dead ; bad Pay killed him.' Through that motto, the publican was saying, 'I trusted you ; but by breaking and breaking your promises to pay me, you have made it impossible for me to believe you ; therefore, I can trust you no more."

" Yes, I see that," said Jack proudly ; " but that's no message for us, Dad."

" Oh, yes, it is," said Jim, enjoying the children's bewilderment.

" You know nothing about it, old clever shins," retorted Jack.

" Suppose we put it this way," continued Father ; " you have a watch that doesn't keep time, haven't you.

" Yes," said Jack, rather subdued.

" It goes," but it doesn't go properly : in fact it goes so badly that it never really tells the correct time."

" It's a nice watch," cried Jack, defending his treasure.

" Yes, and when you want to know the time," teased Jim, " you come and look at old grandfather in the hall."

" There you have it,' said Father ; " you can't depend upon a watch, however nice to look at, if it never tells you the right time."

" And," added Mother," " it 's just the same with human beings. If they tell untruths," if they break their word, if they let you down, time after time ; much as you may want to trust them, you are unable to do so ; because they have killed your trust."

" That's the message of the picture," said Father ; " and, to put it in a nut-shell, it means, if you would be trusted, you must be trustworthy."

" Oh, yes : Oh, yes," cried the children together.

" If you would be believed," said Jack, knowingly, " you mustn't tell lies."

" And," put in Susie, " if you would be trusted, you must keep your promises."

" Yes," added Jim," and if you would have folk depend on you, you must be a sport."

" What a sad thing it must be when trust is dead ; when a man, even when he speaks the truth, is not believed ; when even those who love him cannot accept his word," said Father seriously. " To me," he added, " that is one of the saddest things in the world."

" But think," said Mother, with a smile that was like a ray of sunshine piercing a cloud, " What a beautiful thing it is to be and keep the trust of others, especially of those who know and love us best. To me, that is the loveliest thing in the world."

What Young People Don't Know.

That the majority of our young people to-day, even those who are well educated, are utterly ignorant of the Bible, has long since become a familiar fact. But how many of these young people know anything about other, more modern literature, which is equally a precious part of the heritage of the race? In a recent letter from a Sunday school teacher in a Unitarian Church near Boston, appears the following passage : " Not one of my pupils, all in high school, had ever heard of Emerson." To say that this is startling, is expressing it mildly ! Here are boys and girls brought up in Unitarian families of superior type, educated in the exceptionally efficient Boston schools, destined most of them for college training, who had never heard of that man who has done more perhaps than any other one author to spread the fame of American letters, and interpret the unique and distinctive spirit of American life. One wonders if these youngsters have ever heard of William Lloyd Garrison, or Charles Sumner, or Nathaniel Hawthorne. Is Bunker Hill anything more to them than a monument, or George Washington than a holiday, or Benjamin Franklin than the founder of the " Saturday Evening Post?" And yet every one of them, we have no doubt, is intimately familiar with "Babe" Ruth and Mary Pickford ! We are rearing wonderful children these days. One knows not whether to marvel most at what they don't know or at what they do. —Chicago " Unity."

National Unitarian Temperance Association.

The Advisory Committee of the Liquor Traffic Control Board, consisting of eight medical men of the highest repute, with Lord D'Abernon as chairman, issued a report giving their conclusions from investigations made, and in that report they state that:—" It is desirable to emphasize the fact that for the normal man alcohol has no advantage over an ordinary food-substance like sugar from the point of view of its food value alone. The question of its food value cannot therefore be allowed much weight in the practical decision of the individual as to whether he should or should not take alcohol."

Concerning the Mental effects of alcohol, the report states:—

" The first effect is slight dizziness or ' light-headedness ' followed by increasing heaviness and disinclination for all effort, soon passing into sleepiness.

The drinker begins to show a certain clumsiness of behaviour.

The paralysis of the drinker's higher mental functions reveals itself—he lives in and for the present moment only.

Sinks inert and nerveless into a heavy sleep.

Alcohol is, in short from first to last a narcotic drug.

Accuracy, avoidance of accidents, tactful handling of colleagues and subordinates, observance of discipline, punctuality, reticence, in matters of confidence are all obviously jeopardised; and an additional source of friction is brought to complicate the relations between the employer and employed,"—and it may be added,—between the drinker and all other persons at home or elsewhere.

The Institute of Actuaries of Great Britain has issued the statement that of every 100,000 drinkers only 44,000 reach 70 years, but of every 100,000 abstainers, 55,000 reach 70 years.

Is it not a matter of true philanthropy in view of such facts and conclusions that we should consequently promote total abstinence from intoxicating liquors?

Is it not plain that such promotion will do much to develop that Unity of Man for which Unitarianism stands?

It is part of practical religion to cultivate safe and right habits of life.

A DOG AND HIS DEITY.

BUD was a collie belonging to Roy M. Coe, of Fort Scott, Kan., but his doggish devotion seems to have been chiefly directed toward Miss May Hight, sister-in-law to Mr. Coe and an official in the Fort Scott Gas Company. Bud's master moved, with his family, to Albuquerque, N.M., a trifle more than 900 miles away, and they took the dog with them.

Bud travelled to Albuquerque in a baggage-car. Thus he had no chance to study the route—if, indeed, a dog could do such a thing. In November, 1919, soon after the Coes' arrival in New Mexico, Bud vanished. For eight months nothing was heard of him.

Then in the middle of July, 1920, as Coe's sister-in-law sat at her desk in the Fort Scott Gas Company's office, Bud came limping in through the open door and sank down, worn out, at the astounded woman's feet.

The collie had come home—home to the deity for whose sake he had travelled for the best part of a thousand miles—for 956 miles, to be exact—through unknown country and through uncounted dangers.

Nobody knows how Bud found his way all that weary distance, over unfamiliar grounds, nor how often in that eight months he had been captured and tied up, somewhere or other, and forced to bide his time until he could escape and continue his endless homeward journey. The fact remains that this collie had travelled more than 900 miles, guided only by his mysterious instinct and by his yearning to be back at the feet of the human he worshipped.

A human could have asked the way, could have stolen rides, could have begged or worked for food and railway fare. The dog had only his uncanny collie brain to guide him to his mistress. I had a long letter from her, to-day, verifying this and telling me the story in full. She also sent me a good photo of Bud to incorporate in my article. She says the dog was in a deplorable condition when he dragged himself into her office and to her feet, and he stiffens up and snarls in hatred now whenever he hears the howling of the wolves in the Fort Scott Zoo, some of his scars evidently being the marks of wolf fights on the 956 miles journey home.

Take it all in all, I think that is by far the most remarkable thing I ever knew of a dog's doing. Don't you?—ALBERT PAYSON TERHUNE, in the " Literary Digest," Dec. 25, 1920.

" Do you wish for Kindness? Be kind,
Do you ask for Truth? Be true,
What you give of yourself you find;
Your world is a reflex of you."

The Sheffield District Association Bazaar, March 10th and 11th realised £500 for missionary effort and for the Great Hucklow Memorial Home.

A Roll of Honour has been unveiled at the Hindley Unitarian Sunday School, with names of 54 men who served in the war, 9 of whom died on active Service.

Rev. G. W. Thompson, of Portsmouth, has conducted some open conferences in the Northumberland and Durham district, for missionary purposes.

The Stockport Unitarian Sunday School has carried out a successful performance of a comic operetta entitled "Columbus—in a Merry Key" for the "Save the Children Fund" and realised £25.

SCOTLAND: Anniversary Services at Dundee were conducted by the Minister, Rev. H. Williamson, who quoted from Croall Lecture delivered in Edinburgh in which it was stated that Foreign Missions are now less important than the promulgation of the Fatherhood of God and the Brotherhood of Man. In 55 years Unitarian worship has never been suspended at the Dundee church for a single Sunday.

Rev. Raymond V. Holt, of Edinburgh, says that in spite of larger church attendances in Scotland the religious life of Scotland is poorer than in England because less sincere.

MINISTERIAL CHANGES.—Rev. W. E. Williams, B.A., late of Auckland, N.Z., has been formally welcomed to the Stourbridge Unitarian Church; Rev. J. Shaw Brown, of the Denton Unitarian Church, has accepted an invitation to become minister of the Unitarian Church at Wellington, N.Z.; Rev. E. D. Priestley Evans has resigned at Bank Street Chapel, Bury, owing to ill-health; Rev. and Mrs. Leonard J. Hines have been welcomed, Feb. 28th to the Unity Church, Sheffield, at a special meeting in the Church Hall; Rev. Raymond V. Holt, B.A., B. Litt., is oppointed to the Daniel Jones Fellowship at Manchester College, Oxford, and concludes his ministry at St. Mark's Chapel, Edinburgh, ino October next. Rev. J. W. Lee, of Attercliffe, Sheffield has been invited to be minister of the Pendleton Unitarian Church; Rev. H. Dawtrey, B.A., of Aberdeen, has accepted an invitation to be minister of Wood Green Unitarian Church, London; Rev. G. B. Stallworthy has resigned at Poole; Mr. Wm. Kell, Belfast, March 2nd; Rev. S. H. Street, B.A., has been pubicly welcomed as minister at Moreton, Hampstead; Rev. H. E. Haycock has resigned at Urmston for removal to Great Hucklow to be Warden of the FlorenceNightingale Home.

DEATHS.—Rev. Thomas Bond, Southsea, Feb. 16th; Mrs. E. G. Edmunds, Newport, I.W., Feb. 17th, 90; Mr. James M. M'Call, Wimbledon, Feb. 22nd, 82; Mrs. Wright Bass, Heaton Park, Manchester, February 20th, 75; Mr. Harry Dearden, Wimbledon, Feb. 28th, 56; Mr. James Smith Beckett, Sheffield, March 2nd, 78; Miss Rebecca Anne Reid, Hampstead, March 4th, 92; Mr. T. Fielding Johnson, J.P., Leicester, March 18th, 82; Miss Emily Hainsworth, formerly of Leeds, at Vancouver, B.C., Feb. 21st., 36; Mr. Oliver Winder, Sheffield, March 8th, 47; Mr. W. T. Tummis, Stroud, March 11th, 81; Dr. M. J. de Brent, Clapham Common, March 16th; Mrs. Russell Scott, Shoreham, Kent, March 17th, 77.

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